

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fir'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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From the Univ. Examiner.

PUBLIC ATTACKS ON UNIVERSALISM.

1. Lectures on Universalism: By Joel Parker, Pastor of the Third Presbyterian Church, Rochester. . . Rochester, N. Y. 1830. 18 mo. pp. 126. [Second Edition, New York and Boston, 1832.]

2. Sermons in vindication of Universalism, By Pitt Morse, Pastor of the First Universalist Church and Society in Watertown, N. Y. . . In reply to Lectures on Universalism, by Joel Parker, &c. &c. Watertown, 1832. 18 mo. pp. 135.

It will be readily understood from the titles here given, that Mr. Parker's Lectures are one of the attacks on Universalism which have so frequently appeared of late years. As they have been republished by respectable booksellers in this city and in N. York, so far from the place of their first appearance, we may infer that they are in considerable repute, and that they are thought by their patrons to have some force against the doctrine in question. On this account we make them subject, or rather the occasion, of a few remarks that we wish to offer. We do not mean to bring them under a very minute examination, since this has already been done by Mr. Morse, to whose sermons we refer for a reply: a work which neither our limits nor our present object allow. He has patiently taken up all the positions and arguments, one by one, in the order in which they were stated. This refutation in detail, this following of the objector step by step to every individual point he advances, requires great clearness in the method and much vigor in the execution. When both of these are united, it is no doubt the course best calculated for popular effect, since people feel themselves more intimately acquainted with a subject on minute dissection than on a general survey. But advantageous as the method is in this respect, it may be doubted whether it answers so well for exhibiting the broad features and leading principles of a case. There are certain traits running through Mr. Parker's work, of which we wish to take notice; not so much indeed on account of their being found in this particular book, as from their relation to the prevailing character of the late attacks on Universalism.

Like several others who have engaged in these attacks, Mr. Parker professes to have entered on the work for the sake chiefly of the wavering and inconsiderate; but at the same time he avows it his aim to persuade Universalists also. With regard to this latter object we give his words, overlooking the indignity that lurks in his apologetic tone. "There is a numerous class of people," says he, "who hold the doctrine of universal salvation, and we wish to lead them to a careful revision of the subject. We are aware that it is common to represent this class of persons as beyond the reach of the Gospel; as so attached to their peculiar doctrines that all reasoning with them will be in vain.—With this sentiment, however, I cannot agree. If they be treated with kindness, and if sound argument be presented, we may rationally expect that they will be induced to review the subject, and decide the question with some degree of candor and impartiality." Here then Universalists are at length to be treated with kindness, and the course of argument is to be adapted to their conviction. In other passages of his introductory remarks, the author insists on the importance of "a full and thorough investigation," "an ample discussion," and hopes to "present such an array of evidence as shall set the mind at rest."

Accordingly he proceeds to the undertaking and proposes, first, to prove the doctrine of endless punishment by Scripture testimony. Under this head, where the essential merits of the case are to be decided, what does he adduce? Why, nothing but the same texts, that have been almost invariably quoted for the purpose by his numberless predecessors for the last twenty or thirty years, and as invariably explained with much care by Universalists in their replies and other writings. Not an allusion to their interpretations escapes him in a single instance; not an intimation that any other meaning had ever been pointed out, or attempted to be shown, than what he assigns. He merely rings over the old changes on those texts, the true application of which he knew to be the only question in dispute,—and forthwith the matter is clearly proved by Scripture! Why should he pass this off for "an ample discussion," a "full and thorough investigation?"

The fault of this disingenuousness, however does by no means rest on Mr. Parker alone: it is the common characteristic of nearly all the public opposition that has for a long time been made to Universalism. "The whole course of the controversy," with the exception of a very few cases, has been a sort of theological game of *scorify*. An attack is made from the pulpit or the press, alleging as unanswerable objections such texts as these, "he that believeth not shall be damned," "he that shall blaspheme against the holy Ghost hath never forgiveness," but is in danger of eternal damnation,"—it shall not be forgiven him, neither in this world neither in the world to come,"—depart from me, ye cursed, into everlasting fire, and these shall go away into everlasting punishment," &c. &c. The Universalists in answer refer their opponents to the contexts of the passages and to the Scripture usage of similar expressions, showing as they contend, that the texts have been misapplied, and that they have no relation to the subject

in controversy. Forth comes another attack, avoiding to be sure all notice of the explanations offered, but proving very satisfactorily by reference to chapter and verse that the Bible reads, "he that believeth not shall be damned,"—and so on as before.—The Universalists reply, that they had hoped to be understood from the first to admit that these texts were in the Bible; that they are thoroughly aware of the fact, and need no further labors to convince them of it; that this is not precisely the point in question; but that the sole inquiry is, whether these passages ought not to be explained in agreement with their contexts and with Scripture usage; all of which, in order to secure a hearing, they lay at much length before their opponents. The old attack is repeated in the old form, and again answered; it is reiterated and re-echoed from north to south, from east and west; and as the Universalists persevere in appealing to the context and to Scripture usage, it is hinted, in an anxious way, that they are beyond the reach of the gospel, and that their interpretations of the texts adduced, are such flagrant perversions as none could be guilty of, unless given over to believe a lie that they might be damned. In vain do they remind their antagonists that the interpretations so contemptuously treated, happen in most cases to be the very same that commentators and critics of the highest repute among themselves, have proposed; the old catalogue of texts is again brought forward, as if it had never been considered nor received the least attention.

Nothing is plainer than that such a procedure has no bearing on the merits of the case; and notwithstanding the most solemn professions, it is about as plain that the real object must be some other than the ostensible one; for what man in his senses ever supposed that the proper way to discuss a subject was to throw back in the teeth of his opponents the same arguments that they had refuted some fifty or a hundred times? No matter whether it be done in mild or in opprobrious language; in either case it is but an appeal to popular prejudice. It is well known that the great mass of community was brought up to associate the idea of endless punishment with the sound of certain texts; and advantage is taken of this inveterate habit, to confirm the established and to produce impressions on the wavering and inconsiderate. But does not the history of the past show that this management has on the whole resulted, as it ought, in advancing the cause it was intended to look down?—Let the opponents of Universalism, if they would be thought candid or honorable, change immediately their mode of controversy, nor sullenly continue to take for granted a certain application of texts, knowing that the application is the very thing in dispute.

One of the most favorite appeals to popular prejudice in this controversy, is, the plea that Universalism is of irreligious and immoral influence. This is urged at considerable length by Mr. Parker, though not in so coarse and angry a style as by many. In substance, however, he has brought forward about all the particulars which others have alleged, so that our remarks on his statements will cover the ground usually assumed under this head. He devotes an entire Lecture to the oft repeated proposition that "Universalism does not produce a religious life, while the system opposed to it does produce genuine practical piety." It would be an instructive inquiry, which of the doctrines most naturally inspires love to God and man, that of universal goodness, or that of interminable wrath; but it might be out of place here, since Mr. Parker professes to appeal, not to speculation, but to facts.—What are his facts? He arranges them thus: "That system which holds the doctrine of eternal punishment, leads many to come out from the world by an open and public profession of their faith in Christ,—leads to a life of prayer,—leads men to active exertion to send the gospel to the destitute,—and often reclaims men from vicious habits and from a life of sin; but Universalism produces none of these effects. He adds that 'the system which holds the doctrine of eternal punishment never occasions distress in a dying hour; but Universalism frequently leads to the most distressing apprehensions on a death-bed.' This sentence is rather strangely expressed; the meaning however is, that many lament on the approach of death, that they have embraced Universalism; but none that they have believed in eternal punishment.

Previous to the examination of these statements, we must observe that if the effects alleged be produced directly by the doctrine of eternal punishment, and do not flow as naturally from the opposite, the conclusion will indeed be overwhelming but it will fall on another quarter than it was aimed at. All that boasted separation from the world, all that public profession of faith in Christ, all those active exertions to send the gospel to the destitute, all that moral reformation—all that goes to constitute that boasted superiority, is just such as proceeds from no purer source than the fear of eternal punishment! If this is not what is meant by Mr. Parker and others who urge the appeal, they mean nothing in proving, &c. if they trace those effects to other influences than the prospect of endless torment, the question no longer lies between the two doctrines. Let those who are so fond of this appeal, remember that the very proposition that Universalism does not lead to a religious life, while the opposite does, necessarily implies that the religion they have in view, is, like the evil tongue, "set on fire of hell," and cannot exist without it. Take the fear of this away, teach men that all will be saved, and the whole flood of piety, so called, in which the accusers glory, would disappear from the world, like a stream on the drying up of the fountain. Then, let it vanish, that we may have something in its place, springing from better principles. The truth, however, is, that most of the effects alleged result, not from the doctrine of endless punishment, but from certain circumstances that may be connected indifferently with either of the doctrines in question. This will appear in

the examination of Mr. Parker's statement, to which we now proceed.

Universalists, it is said, do not generally make an open and public profession of faith in Christ. Now, it is so notorious that on the contrary they are by no means backward in publicly avowing and defending their faith in Christ as the Saviour of the world, that the charge cannot be supposed to mean what it expresses. Its real burthen when stripped of all disguise, is not that they make no such profession, but that they do not make it according to the method practiced by their accusers. They do not come forward on a set day, with certain formalities, and proclaim their religiousness; they do not publicly relate experiences; many of them do not enter into the church covenants of modern times nor observe ordinances.—but, be they faulty here or not, one thing is manifest; neither of the doctrines in question has any peculiar influence on these particulars. Some of them are mere fashions changing perpetually with time and place. Thus, the custom of relating experiences and of proclaiming to the world one's piety, is even among the believers of endless punishment, confined to a small and comparatively insignificant number; while on the other hand it is found also among a few Universalists—very few indeed but bearing perhaps about the like proportion to the whole body. Why then is it claimed as the legitimate fruit of belief in endless misery? Those immense communities of this faith, the Roman Catholic, the Greek, the Lutheran, the English, and some other Churches, have nothing of the kind; it is in the diminutive sects of our country alone, that it happens to prevail. But since it happens to be the reigning fashion here, public sentiment in many places regards it as sacred, and compounds it with profession of faith in Jesus Christ; and advantage is taken of this prejudice to cast suspicion and abhorrence on those Universalists who neglect it. As to the formation of churches and the observance of ordinances, they result from conviction of their importance and from zeal in their cause not from any peculiar influence of the doctrine of eternal punishment. The Quakers who hold this tenet, discard those institutions altogether, because they believe them obsolete; and Universalists have seen or imagined so many abuses in them, that they have gone perhaps beyond the medium, and frequently neglected what they ought only to have reformed. To proceed; what is meant by the common allegation that Universalists do not lead a life of prayer? Merely that their devotions do not come out before men in vocal performances, so much as those of others; for, of the exercises of their hearts, we suppose their accusers will not assume to be competent judges. And when it is said that they are not active in sending the gospel to the destitute, nothing more is meant than they do not form missionary societies to support preachers in India, and other heathen countries. Well, how long have their accusers done this? About twenty or thirty years! There is certainly not a little audacity in this charge. Having flourished a century or two, spread over the whole country, become powerful and wealthy, and having a good supply of unsettled preachers they engaged a few years since in the missionary cause; and forthwith, missions, however conducted, are so sacred, so indispensable, that all who oppose their management, or who do not even engage in them, are of course no Christians. What were they themselves, forty years ago? And what was their doctrine of endless punishment, at that time? Doubtless, not the true doctrine, since it did not then lead them to active exertion to send the gospel to the destitute; notwithstanding the abundance of their means. They should consider that the Universalists, as a separate denomination, are only of fifty or sixty years standing. And that from a variety of causes they have been obliged to employ all their means at home, where the fields are still white for the harvest, and the laborers few. The circumstances being so manifest, it is difficult to see how their opponents can, with perfect sincerity, urge this charge as an objection to their doctrine, though it is well enough calculated to arm all the prejudices of a community enthusiastic in our present missionary schemes. As to another charge, that Universalists frequently renounce their faith on a death-bed, we suspect that, admitting it true to its utmost extent, its authors would feel none of its alleged force, were it but turned against themselves. They do not reflect that, among the believers of endless misery there are, to say the least, as frequent occurrences of a parallel kind. Those who think themselves converted and in a state of salvation, often fall into despair, and in the closing scene lament that they ever indulged a hope; while the avowedly impenitent never regret in their last moments that they have not considered themselves heirs of future bliss. Now, shall we say that the opponents of Universalism, being thoroughly conscientious in the objections they urge against that doctrine, will, of course, contend, from the circumstances just mentioned, that "a prospect of one's eternal torment never occasions distress in a dying hour; but a hope of one's salvation frequently leads to the most distressing apprehensions on a death-bed," and therefore that people ought never in this life to indulge a hope of God's mercy? Let them at any rate be consistent. Whatever rule they adopt, let them but apply it to their own followers as well as to Universalists, and they will see the necessity either of urging this plea equally against both, or of laying it aside altogether. What shall we say to the accusation that Universalism does not re-claim from a life of sin, and that its converts are generally distinguished for vicious habits? We have room only to suggest the propriety of judging from the known character of the denomination at large, as it actually exists, compared with that of other sects.—Still we admit that if it fall short of the proper standard of excellence, it is very desirable that it should be visited with rebuke; though it must be confessed that we do not so readily feel the force of the admonition as aimed against our sentiments, when it comes

from the advocates of a doctrine which for several centuries filled the world with blood shed and the most loathsome debauchery, and which is still suspected of much finess and political ambition.

We would not conclude without observing that, in point of temper and decorum, Mr. Parker's Lectures are one of the most respectable performances of the kind which have lately appeared. He calls Universalists by no harsh or opprobrious names, and so far as direct language is concerned, he treats them with civility—with the civility however of a saint towards sinners, for such is the relation that is implied throughout, between them and the preacher. H. B. 2d

ON REVIVALS OF RELIGION.

By an eminent Congregational minister.

I have, endeavored to guard my people against an error too common, where religious conferences are much attended; I mean substituting these in place of divine institutions and making them a kind of thermometer, by which to prove the degree of heat and cold in religious zeal. When we hear of a revival of religion in any place, the unusual frequency and the general attendance of lectures and conferences by day and night are adduced as decisive evidences of it.—When these meetings become less frequent, or less full, it is said, "Religion appears to be on the decline."—We ought always to place religion where the scripture has placed it, in holiness of heart and life; and to regard devotional duties as instrumental to this end. We are never to place the essence of religion in things that are but the means of it.

A serious man from a neighboring parish being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his vicinity. I expressed my satisfaction in the intelligence; but asked him wherein the happy revival discovered itself: whether the people appeared to be more humble, more condescending, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their manners, &c. He could not answer particularly with respect to these things; but said, "People were much engaged in attending religious meetings; they had private lectures as often as any transient preacher could be obtained; and they had conferences very frequently, almost every evening." I observed to him, that an attendance on the word preached was highly important, and a hopeful indication; but asked him how it was on the Lord's day; whether they attended on the instituted worship of that day better than they used to do: (for I knew they had been shamefully negligent of that duty.) "Why, no," said he, "we don't go to meeting on the Sabbath." What, I inquired, do you neglect God's institutions to observe your own? The prophet marks this as a token of the decay of religion among the Jews. He answered, "We do not like our parish minister very well." I observed to him, that if they had a minister, who did not preach the gospel, this was a reason why he should leave the pulpit; and not why they should leave the meeting-house: and they ought to take regular measures for his removal, and the introduction of a better man. "O," said he, "I don't pretend, but that he preaches the gospel; but there are some subjects, on which he does not preach." Perhaps he preaches on them when you are absent. He continued, "I don't like his manner of preaching. He is not so fervent, so engaged, as I wish; he uses his notes too much." &c. Friend, said I, you will remember, that Paul, Apollos, and Cephas, all preached in Corinth.—They preached the same gospel; but had different voices, and different modes of speaking. And among their hearers, one said, I am of Paul; another, I am of Apollos; and a third, I am of Cephas. Now on this occasion, Paul told them they were carnal.—Apply this to yourself. On the authority of Paul, I tell you that you are carnal. He answered, "I do not see, but that it is so." He had the honesty to confess his fault; whether he had the virtue to reform, I do not know.

Occasional meetings and private conferences may be useful, if properly conducted; but they are matters of christian discretion, not of divine institution. I know of no apostolic precept or example, which elevates them to a place among the institutions of God. When Paul came to Troas, where was a christian church, and doubtless some stated place for public worship, he waited seven days for the return of the first day of the week, on which day the disciples were wont to come together for social worship. Then he spake to them, and continued his speech to an unusual length.

When he preached in Ephesus, where a church was not formed, "he taught publicly, and from house to house." As the christians had no stated place in which they could claim the privilege of assembling, they convened where they could. Paul first taught in the Jewish synagogue; meeting with opposition there, he removed to the school of Tyrannus, and here he continued for a length of time teaching daily.

His preaching, though from house to house, could obtain leave, was public but private. His teaching daily in the school was incompatible with his spending much time in private houses. He always chose the most open manner of teaching. He never imitated those seducers who creep into private houses.—Memoir prefixed to Dr. Lathrop's Posthumous Ser. pp. 51—54 Springfield, 1821.

MUSINGS ON LIFE AND DEATH.

BY LUTY HOOPER.

There is no subject on which regret is so often or so commonly expressed as on the passing nature of earthly pleasures, and the changing periods of life. We mourn that childhood must verge into maturity and maturity change to age. We connect with this change thoughts of "the ruin and the tomb," and forget that this alteration may bring aught of sufficient value to compensate for the gaiety it deprives us of, or give any thing better and dearer than the buoyancy of youthful

feeling. In such a mood I watched a group of children at play; they were so light in their motions, so gay, so glad, and seemingly so unconscious of evil, that I could only compare them to a cloud of butterflies on the wing inhaling the fragrance of the bright flowers, and floating onwards in the perfumed breeze of summer. And I sighed to think how soon that mirth would pass, and that gaiety flee, and the sun of pleasure go down to those bright and happy things, and care, an age, and sorrow, be their portion. And as I looked on them I saw one go out from among his companions, and laying himself on a bank of flowers was soon wrapped in profound sleep. And strange thoughts of his future life came thronging over me, till I shuddered at the vivid creations of my own fancy: I wept to think how often sorrow might pierce that light and glad heart, or cares invade the repose of that innocent boy. But perhaps, thought I, other and darker evils may fall to his lot; it may be that in youth he will sow the seed of wrong, and reap in his manhood the harvest of dishonor. Yes! passion may debase that mind, and indolence enchain its powers and sin leave dark traces on its purity. Oh! there are weariness and pain, and sorrow in the prospect of years—the first bright hours of life are happier far than any after period. Would that I were a fairy to wave a light wand o'er that slumbering boy, to ensure that the bloom should not fade from his cheek, nor the glow pass from his heart—that no clouds should darken his sky, and no harder couch be destined for him than that flowery bank. Oh! there is something so withering in the touch of age, it seems to me like the death chill to the warm feelings and generous purposes of youth. It is not that age bows down the strength of manhood, that it shivers the dark tresses of youth; no, no, it is the touch upon the heart, that makes one fear his approach. Alas! for the unconscious one! it may be thy lot to feel all this, and give examples of its truth.

I turned bitterly away, for other cares were mine. Was it chance, or accident, or the leading of diviner wisdom than the dark eye of mortality may perceive, which directed my steps to the bed of death? which caused me to stand in the last earthly presence of one whose path had been as the sun, which shineth more and more unto the perfect day—one who had met trials but to vanquish them, and came off more than conqueror through him who loved us. One who was revered in life, and whose name would be ever afterwards even "as ointment poured out." There is a moral in such a scene which enters the hardest heart. I stood subdued before its sublimity; I was awed; was it thy presence, King of Terrors? No, I was entranced—rapt—in the dawning glories of immortality. Then it was that I thought that man should not seek only his own good; then it was that I felt why his life should be as a universal blessing, or as the odour of many flowers, a gift of sweetness to all, a something that gives relief to the dulled sense, a renewal of pleasure to the wretched. Yes, it was then that I felt the power of virtue, that I felt the worth of mental endowments, and the social feelings which God has given us—when the one has proved itself by enlightening mankind, "a spark of divinity"—and the other by blessing all within its reach, an attribute of God. But there was silence and thought in the chamber; peace sat on the countenance of the dying, and we wept not—but we considered his life in our hearts, and were all still, when his deep thrilling voice rose up in the quiet room as he closed his eyes forever on earthly things. "Let me go forth for the day breaketh."

I left the place in silence; I pondered on the foolishness of my reasoning as regarded the child I have mentioned. I wished no longer for fairy gifts; I bowed myself down before the Majesty of Heaven, and felt that he who has planted the seed will water it, and he who watched its growth will bring it to perfection.

Brooklyn, Feb. 12.

SCRIPTURE ILLUSTRATION.

They love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Matt. vi. 5.

Such was the ostentatious devotion of the Pharisees. Retirement and privacy were not considered either as necessary or desirable in prayer. This part of their conduct is still imitated by many persons, especially among the Mahomedans. An aged Turk is particularly proud of a long flowing white beard, a well shaved cheek and head, and a clean turban. It is a common thing to see such characters, far past the bloom of life, mounted on stone seats, with a bit of Persian carpet, at the corner of the streets, or in front of their bazars, combing their beards, smoking their pipes, or drinking their coffee, with a pitcher of water standing beside them or saying their prayers, or reading the koran.—Richardson's Travels.

UNPARDONABLE SIN.

There is no such phrase in the Bible as "unpardonable sin," neither does the word "unpardonable" occur in the scriptures. When Isaiah says to the Jews, "though your sins be as scarlet, they shall be white as snow, and though they be red like crimson, they shall be as wool," 1. 13; did he mean there was any sin unpardonable? When John the Baptist said, John i. 29—"Behold the Lamb of God that taketh away the sin of the world," did he mean there was any sin unpardonable? When John the evangelist said, 1 John i. 7, "the blood of Jesus Christ cleanseth us from ALL sin," did he mean there was any sin unpardonable? No.—Neither did Dr. Watts, when he said,

"Awake our hearts, adore the grace,
That buries ALL our faults;
And pardoning blood that swells above
Our follies and our thoughts."

Trumpe.

True wisdom is always cheerful; her estate is like that in the region above the moon—always clear and serene.

THE INTELLIGENCER.

"And Truth diffuse life's radiance from their cross."
GARDNER, FRIDAY, APRIL 12, 1833.

MR. NEWTON'S SERMON.

We noticed this Sermon week before last for two reasons; first, to rebuke the "concerted" attempt which is "annually" made by the orthodox throughout the U. S. to indoctrinate the students in our public Colleges with their peculiar views; and secondly, that the public might see by what means this was attempted in Waterville last February.—The extracts were made from the Sermon, were faithful ones—the reader will judge for himself, if they were not also frightful ones.

Our opinion on this subject remains unchanged. Let our religious opinions be what they may—true or erroneous—the public will, nay it does already extensively perceive, that there is a manifest wrong in making our Literary Institutions nurseries of sectarianism. Our Colleges have been too long and too generally governed with this view. Of this the public is pretty well apprised; and if any one would know the true secret, why the Legislatures, of this State particularly, have not of late years, been disposed to make very liberal endowments to the higher Seminaries, he may be assured that the withholding of their aid arises chiefly from the conviction that those Seminaries are devoted to the upbuilding of the particular sects which have the control of them. The branch of the general set-to, or "Concert," as it is called, at Waterville, established as an annual effort, to bring the students under the yoke of Unitarian orthodoxy, and the recent Sermon—imprudently published—of Prof. Newton, must and will go far to confirm the suspicions heretofore alluded to, and to injure the prospects of the College, so far as its success may depend upon the popular confidence or the Legislative favor. Until the Colleges can satisfy the people, that they are governed as State Institutions should be—free from sectarianism—they will in vain expect to receive of the public bounty. We owe no ill will to Waterville College—though we doubt the necessity of its existence. One College, managed as it should be, is enough for Maine. But it is in existence, and we have no objection to see it flourish. It never will flourish, however, we venture to say, as long as its "Officers and Students" furnish confirmations to the general suspicion that it is managed in a sectarian way. They may wonder why it should be so; but their wonder will not help the matter, till they make a satisfactory reform at home.

The remarks, alluded to, which we made on the subject of Mr. N.'s Sermon, it seems have arrested the attention of some persons connected with the College. The following communication is from one of the Students, who is a member of the Committee that edited the publication of the Sermon. In justice to all concerned we give it a place below. As the most convenient way of noticing the article, we shall append a few Notes with references.

WATERVILLE COLLEGE, April 1, 1833.

To the Editor of the *Christian Intelligencer*.
I have now before me your paper of March 29 containing a review of a sermon lately delivered before the officers and students of Waterville College by Rev. Prof. Newton. That review contains an insinuation which in justice to yourself—to the officers of this College—and to the community at large, it is your duty to retract. After remarking that the Sermon was "officially delivered," you say: "to give it additional sanction, it is made to appear that the publication was called for by the students." The insinuation made upon my own mind by this remark, and I presume upon the minds of persons generally, was, that this request from the students was a mere orthodox contrivance between the officers and some of their tools, to make the sermon go down well with the public. If this is what you intended to insinuate it is unjust. The plan of publishing that sermon originated with one other individual and myself, and we are both students. The Officers of the College knew nothing of these things any design of its publication until a communication was asked that a meeting might be held for the appointment of a committee to wait on Prof. N. and request a copy for the press. Such a meeting was held—it was "unanimously attended," and you may depend upon it that not the least influence was exerted by either of the officers in reference to the object of the meeting (1.)

And your review is such, in another respect, as would hardly have been expected from a "liberal" reviewer. I have always supposed it a rule of just criticism that the good qualities of a production should be noticed as well as the bad. But in this case, this has not been done. The object of Prof. Newton's sermon is to show that "it is wise to fear the Lord." This sentiment you believe—every Universalist—every man of sense believes it. And now I ask, is it right to condemn the whole sermon because one argument is briefly introduced in support of this position, that is inconsistent with the views which you entertain? I presume you would not object to any portion except that which you have so pointedly attacked. To the rest, all who consider it wise to fear God, must yield their assent. But, sir, what is still worse, your review (2) conveys the impression that the whole sermon is about an eternal hell, or, as you may not understand such an expression, a place of future retribution. This is a wrong impression. Two pages embrace the sum of what is said on this subject. The language is: "I confess—situation which is from Phil. I never advanced but strong as it is, I have set it forth in higher colors than is consistent with 'liberality.'" (3)

Your assertion that the students were, as it were, obliged to hear him [Prof. Newton] is altogether gratuitous. There was no such obligation. (4)
This much in reference to the Sermon. A word or two shall close my letter. You ask: "Do parents send their children to College to have their minds taken up in being drilled to all the evolutions of sectarian management?" This question contains an insinuation unworthy the source from which it emanated. There are no religious sentiments taught here except such as are held in common by all Evangelical Christians. The distinguishing sentiments of the officers and supporters of this college are not taught here. (5)

I have written this letter to provoke controversy. I have written it that a wrong impression may be removed from your mind and from the minds of the public. Though my sentiments are as wide from yours as the gulf which separates the rich man from Abraham's bosom, (6) yet I wish to treat those of your belief with candor. I wish for those of my belief, the same treatment.

SYLVESTER.

(1.) What we meant by an "additional sanction," was to show that the observance of the Concert, the delivery of the Sermon, and the call for its publication, were a College concern—made so officially, throughout. We knew not, nor did we care, whether the additional sanction, of a call for publication, was the result of "an orthodox contrivance between the officers and some of their tools" (we trust "Sylvester" does not make himself a thing of this description,) "to make the sermon go down well with the public"—a ridiculous calculation and an idle expectation, as such a thought would have been;—but we did believe that it was not the original act of "the Students"—understanding by these words the whole body of scholars,—nor can we yet change our opinion. It appears on "Sylvester's" own confession, that the project of publishing it originated with him and another fellow student only. At their request, and by the authority of the officers granted, a meeting of "the Students" was duly held, wherein a request prevailed (and after what had been done it would have been cruel not to let it prevail) to ask for the Sermon. Were the Officers not favorable to the call, they probably would have refused their authority for the meeting; at least, we doubt very much whether they would have approved a meeting of Students to publish a Universalist or a Unitarian Sermon. Really, we should like to know how many Students attended this meeting and voted for the call? What we object to, is, making the whole a College concern. Such a course can do the College no good. If it were done out of the Institution, with no official sanction, the College not making itself responsible, the case would have been a different one.

(2.) This is the fourth time "Sylvester" has called our article a "Review." It was not, nor did it pretend to be, a Review. It was merely a notice of an objectionable part of the Sermon, in connexion with our disapprobation of the "Concert." We did not feel ourselves bound to give a statement of the whole contents of the Sermon. Some parts of it are passable enough; though we must say, if we were to speak as a reviewer, that the production as a whole, is not very creditable, even in a literary point of view, to one bearing the title of "Professor of Rhetoric." There are more than "two pages" of objectionable doctrinal matter in the Sermon, and what we quoted is not the worst of it.

(3.) We did not "set it forth," in any higher colours than did the printer of the pamphlet; for we merely copied it verbatim as we found it in print.

4. Prof. N. in his Sermon tells much about the "fear of man," as a principle of servitude which binds people. So far as the fear of offending the officers &c. was concerned, we make no doubt the students were obliged to hear him. If any refused, would they not be marked? and remembered?

5. Indeed! There are no religious sentiments taught in Waterville College except such as are held in common by all Evangelical Christians. And who are these? Who are they but believers in the Gospel doctrine of endless torments? "Evangelical Christians,"—please to take that back—don't so profane the name. Evangelical means good, acceptable, joyful; and is that good and joyful which teaches such horrid and abominable stuff as Mr. N. copied from Pollock's Course of Time? So then, we are to understand that all the Calvinistic Baptist doctrines, with the exception of baptism by immersion exclusively, are taught in Waterville College. We shall remember this.

(6.) We are glad the gulf is no wider—the distance not being so great but that people can converse across it familiarly. We wish, by the way, that "Sylvester" would give his attention to that parable, which he does not now seem to understand. We should regret to have him leave College not knowing that parables are never to be quoted as proof of any doctrine.

FRYEBURG, ME.

We have an account from Fryeburg in which the friends of religious liberty will rejoice. The Ministerial funds in that town, amounting to about ten thousand dollars, have hitherto been claimed and used exclusively by the orthodox Society. At the annual town meeting the 1st inst. a motion was made that the annual interest of the Parish fund be divided amongst the several denominations in proportion to their numbers, each citizen being allowed to have his proportion assigned to such a Minister as he may prefer. A warm discussion followed this motion, in the course of which the arbitrary course of the orthodox was fully exposed to the town. On taking the vote, the motion prevailed by a large majority. We are not acquainted with the particulars of the case, and therefore do not know whether the orthodox will try to take the benefit of some hole in the law, as usual, to hold on to the funds against the general will. This they generally do; for, as much as they despise "the world, the flesh and the devil," they have not appeared to despise money in any case. We trust, however, that the do-

ings of the town are made strong against their iron grasp, and that the cause of the people will prevail.

The letter we have received also speaks of some strange conduct, in displacing a learned and liberal Preceptor of the Academy, to make place for one from Andover.—We must know more of this subject, before we can enlarge upon it.

IMPRISONMENT FOR DEBT.

We have received an excellent Essay on this subject, in a pamphlet, published in Hartford, by Rev. Charles Spear, late Editor of the Religious Inquirer. The author enters into the subject with earnestness, and while he has labored with credit to himself, we hope it may also be with benefit to the cause. There can be no doubt, that imprisonment of honest debtors is a relic of barbarism. Happily that relic does not exist in Maine.

MR. HOLMES AND THE MIRROR.

The Mirror a week or two ago undertook to castigate Hon. John Holmes, late a Senator in Congress, because when a motion was before the Senate on Saturday evening previous to the final adjournment, to meet again the next day, Mr. Holmes voted for it. The castigation was upon Mr. H. over the backs of Mr. Sprague and Mr. Shepley whom it complimented as no Sabbath breakers. Mr. H. seeing the article has sent a quid pro quo into the very columns of the last Mirror.—The Editor winces under it some, but is compelled to bear it. The following are extracts:

No, Sir, Jesus Christ was no formalist. "He went about doing good." He was fond of the law, and he respected the divine law in its spirit, and he respected and exposed to shame such Pharisees as your correspondent. In all cases of unavoidable casualty, the observance of Sabbath rules were dispensed with by "the Lord of the Sabbath." He on the Sabbath went with his disciples through the fields of corn and they plucked and ate, and he justified them. On this day, he cured the dropsy, and after he had done it he put this question to the Lawyers and Pharisees, "Is it lawful to heal on the Sabbath-day?" And they held their peace. On the Sabbath he healed one of an infirmity, thirty-eight years, and many miracles confirming his divinity were done on this day. And were he now upon earth, and should be asked, if it were lawful to pass the light-house bill, on the Sabbath day, he would have answered emphatically in the affirmative.

Your correspondent expresses his joy "that Maine has two Senators, Mr. Sprague and Mr. Shepley, who are not Sabbath breakers." If he hereby intended to charge me as a Sabbath breaker generally, and to exempt Mr. Shepley generally, I was a complimentary at my expense, but not extremely awkward, as Mr. Shepley had no concern in the affair to which your correspondent refers. It was meant to charge me as a Sabbath breaker, in the particular case, why I voted for him with me! He had not been tried in such a case. It would be only judging in advance what he would do. I say then, that this correspondent intended to accuse me as a general Sabbath breaker, for which I pronounce him a vile calumniator, or he very wickedly and falsely went on to say that he was to be charged by any teacher of extended many names—any religious sect, however respectable he may be, or whatever dictatorial power he may assume. It is very doubtful, Sir, whether some men who pass very well now, not have quite as much effectual as they, in their composition, making up in appearance what they lack in reality. These would be very prompt to condemn others and would have no more regard to justice than to condemnation themselves.

"I confess I do not entertain, and never did, the profound respect for those professors, who assume to be mighty in scripture, who make clean the outside of the cup and platter only, who, for a pretence make long prayers, and whose hearts, impure as ever, is paying out the actions of others, as a reward of their own." I venture the Sabbath as a divine institution "made for man," to be observed as the Gospel prescribes, as a day of rest and devotion, except where the paramount duties of charity and humanity interpose and what these duties are, and when they amount to an exception, I claim the right, as a free American citizen, to determine for myself.

I am, Sir, your very humble servant,
Alfred, 26th March, 1833. J. HOLMES.

QUAKER LIBERALITY.

We like the Quakers right well—Were it not that, in hostility to a formal religion, they seem to us to have got warped to the other extreme, we would as soon go with them as any body of Christians whatever. They have got a literary Annual in London, called the Aurora Borealis. The following is an extract from an article by William Howitt, on "George Fox and his contemporaries." It breathes the very spirit which our soul does approve; and could the desire which the writer expresses be accomplished, we would willingly compass sea and land to aid in bringing it about. Such would be the "Church" which we could desire to see prosper.

"The greatness of George Fox is of so striking and unequalled a character, that whenever his greatness in himself, cannot fail at once to discover and acknowledge it is him. For my own part, as a member of that religious society which was founded through his instrumentality, I may be considered as a partial judge; but I do not hesitate to avow, and they who know me will testify to the truth of the assertion, that I am, by no means, an admirer of any sect as such—I am disposed rather to believe that we carry our attachment to particular parties in the Christian Church to an extent injurious to the interests of that universal church, and thus become habitually proud of our particular badges and opinions, than zealous for the simple truth of Christ. I, for one, should rejoice to see the day when all sects should demand of its members no test, no title, no admission, but an honest avowal of their belief in God, and Jesus Christ as his Son, and the Saviour of the world; leaving to every one the same liberty of shaping his opinions on the doctrines of the New Testament, by the light of his own judgment, and by that of the Universal Spirit

which dictated the sacred writings, as we claim in all other matters. This is my idea of the liberty of the Gospel. The Christian world once arrived at this temper, we should see all sects and parties fade into nothing, and the cause of a thousand dissentions and heart burnings annihilated forever. With these views, I pride myself in the principles of Friends; only in so far as they are the principles of Christianity."

TO CORRESPONDENTS.

A thousand and one apologies are due to the young lady in Cape Elizabeth for the delay which has happened in the publication of her communication which appears in this day's paper. The truth is, that, noticing when it came to hand it would need an Editor's pen to run over it in order to prepare it for the printer, and not having time just then to perform this service, the article was laid aside where it was overlooked till within a week. We like the simplicity and unaffected good sense which are evinced in her style. Some times, perhaps, there is a little too much "common place" remark; but we consider that it comes from a female not used to writing for the press, but devoted to the benevolent religion of Jesus Christ, and are very willing to award to her that charity which covereth a multitude of mistakes. It always affords us pleasure to hear from her. We have now an epistle, sent with the dialogue, which, whether it was intended for the public or not, we think we shall venture to make use of hereafter.

Some weeks since we received a communication from A. W. of Knox, relating to his trials with the church in that place. It seems that he found some of the church promises disregarded, and some of his brethren no better than they should be. Attempting to bring them to a sense of duty, it seems that, as the best way of avoiding difficulty, they concluded to cast him out for heresy—as he learned after the act was done—he believing that God is the Saviour of all men. We think his article abounds too much in minute details for publication. What goes before the public should relate to the public, having the public good paramountly in view.

We have neglected, heretofore, to acknowledge the favor of "K." of Paris on the subject of an article in the "Maine Free Press," in favor of Total Depravity. We have reasons for not thinking it expedient to publish it.

Many thanks to our friend "Hermes" of Saccarappa for his excellent favor. When it came into the Editor's hand, however, our columns for this week had been preengaged, so that we are not able to give it a place till next week. It shall then be "revised and corrected" and the dollar inclosed shall insure the Preacher one year to the person mentioned.

ADVERTISEMENT.

Some months ago we published, by order of the Kennebec Association, several Questions to be answered by Clerks of Societies within its limits, and to be returned to Rev. N. C. Fletcher, Post Master at Lisbon.—Have these returns all been made? Brethren,—this thing ought to be attended to.

SETTLEMENT.

Rev. Calvin Gardner having resigned his pastoral relation to the Universalist Society in Lowell, Mass. the Rev. Thomas Baldwin Thayer of Boston has been invited, and has accepted the invitation, to settle as his successor.

NEW SOCIETIES.

A Universalist Society, consisting of fifty members, was formed in Lowville, N. Y. on the 10th ult. Another Society was formed in the same State, in the towns of Bridgewater, Brookfield and Plainfield, on the 8th inst.

New Societies multiply rapidly in New-York. We trust the new ones will be more powerful than some of the old ones. We now allude to a flattering statement in the Gospel Anchor of a Society formed in Fort Anne ten years ago, which now numbers fifty members, all of whom, with what aid they can procure from others not members, are so desirous of supporting stated preaching, that they would be able to raise "from twenty to forty dollars" for this purpose.

REMOVALS.

Rev. S. Miles has removed from Mottsville to Victor, N. Y. and Rev. Jacob Chase from Berkshire to Mottsville, N. Y.

Burntcorn, Coneuch Co. Alb. }
March 9th, 1833.

To the Proprietors of the Christian Intelligencer.
Gentlemen,—Friendly to the doctrine of Universalism, as the most christian, and rational system professed by man; the article in your paper of the 1st ult. addressed to the Editor, and headed, "Itinerant Ministry, No. 2," over the signature G. B. meets our decided approbation. The doctrine you advocate, though thought very favorably of by many in this State, is not sufficiently understood to excite a movement in its favor. We want in the first instance; a "talented and experienced minister, who will be capable of looking opposition fearlessly, and successfully in the face, and of placing the cause on a safe, and honorable standing;" could such a one be furnished, even for a short time, it would be gratifying to many here; he could sail to Mobile, where he would be readily furnished with a horse and saddle for making necessary excursions through the country.

Where of in public, with a modified house. The advocate for endless misery stands; The heavenward I turn a sad, disconsolate eye, And loud proclaim, that "man is doomed to lie In fire and brimstone, thro' eternity!"

If such the punishment for crimes done here,
Well may the wretched pariah despair;
When to the water, or a rope apply
To end, at once, his dread of misery!

But we have here, a gracious God of love,
Of all whose works, his mercies are above,
Will ne'er let "Satan" mar his gracious plan,
To move from endless pain, his creature—man.

As the first impressions are, generally, most indelible; it is important for the success of the cause, that the first preacher of the doctrine here, should not only be capable of explaining its principles, but should possess considerable oratorical powers. We are, gentlemen, with much respect, and esteem, your obedient servants, and subscribers to your paper,
LEWIS SEWALL,
JOHN GREEN.

We publish the foregoing that it may meet the eye of some such ministering brother as is described and wished for in the article. We hope this call from the "far West" may find a response in the East, and that some one may make it convenient to proceed thither on the good work of Faith and Love. We shall be happy to be the medium of communication on the subject. Ed.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

A CONVERSATION.

December 16th, 1832.

Mr. Editor.—Since I have been called a Universalist, Mr. G.—H.—, has tried several times to kill Universalism, and drive the wicked heresy out of this house by exposing its errors. He experienced religion about thirty years ago and joined the Friends of Society in Portland. Soon after he met with this change (and, as he supposes, left the state of nature,) he moved into this town, where he has been preaching for the Friends or Quakers ever since. I believe he is much opposed to the licentious doctrine of Universalism, as any man that lives in this world. He has tried very hard to convince people that they were in a very dangerous situation when they had got the wicked heresy into their heads. Frequently when he meets me, he asks me, what I go to meeting for? "This minister," says he, "tells thee, every body is going to heaven. If thee believe it, I should think once hearing it would satisfy thee, and save thee the trouble of going every First Day, to hear the same story over and over again." Sometimes we have quite a serious conversation on the subject. He generally talks very slow, for he has to stop to think what to say next. So I can get along much better talking with him, than I can with those that talk all the time, without stopping to think what to say next. The last conversation we had, was on the fourteenth of this month. He came up in the morning and informed me, that he intended to spend that evening with us. I immediately came into my head, that such a visit was not proposed for nothing; and I thought it must be, he was coming up to kill Universalism, or try to kill it, that day. At the hour of appointment he came according to agreement. I believed I knew so well what his business was, that I determined to keep as far from the subject of religion as possible; for I expected I should stand but a poor chance, (I well knew my father would say nothing about it, for he has made up his mind to quarrel with no man about religion,) and Mr. H. is forty years older than myself. However, I determined to stand my ground till it killed me, if he did commence an attack upon my religious sentiments. He sat nearly an hour before he could think what to say first. At last he hit upon something that he thought would answer to begin with; which was the following: "When I lived in Concord, I was acquainted with a man that had been an officer in the army. When he was a young man, he learned a carpenter's trade, and was thought to be as fine a young man as there was in that town—was highly respected by all who knew him; but after he became of age, and went out into the world, he took to drink, which soon brought on a consumption, and ended his days. He died in great agony and distress, and the last words that he was ever heard to say were, that he was lost and undone forever! and that he then saw thousands of devils all around him—ready to take him to their abode of torment!" "Now," said he, "Marry, what do thee think of that man?"

Mary. I think the man was deranged, and was not sensible of what he was saying.

H.—O no, the man was not deranged; he had his senses perfectly well.

M. Were you present to witness the death of that man?

H. No, I was not present myself; but I was informed by those that were present, that he had his senses perfectly well, and that the last words that he was ever heard to say, were, that he then saw thousands of devils all around him.

M. He certainly could not have his senses, if he said he saw devils; for it is allowed by every sensible man, that devils are invisible things, not to be seen by any rational person. You say there were several persons present to witness his death. If there were so many devils there as he said he saw and were to be seen by rational people, why did they not see them as well as he?

H. He was in such agony and distress when he came to himself as to realize what a wicked wretch he had been, that he thought or imagined he saw devils.

M. I believe people can think, or imagine things, that they never did and never will realize. I know by experience people can imagine things, and think they see things, that they never did and never will see. One instance of the kind I will tell you of.—While my father was gone to B.—, a year ago, my little brother went to Portland with the cart and oxen. I expected he would not be gone more than half the day, but the whole day was spent and he did not come. As it grew dark I began to wonder what had befallen my poor little brother. I was here entirely alone; no person up in the house but myself, and soon came to the conclusion that he must be dead. But how did he get killed? I thought of a number of ways, but doubted them all. I finally thought of a way that I did not doubt but was the way he had come by his death. I believed he had fallen off of the cart and the wheel had run over him and crushed him to pieces. In my imagination I saw the whole transaction very plainly, and was so completely frightened out of my right senses, that I did not

POETRY.

From the London Examiner.
THE BROKEN VOW.

Hark! the gay peal is ringing,
The bride is a'ring;
And the hope which I fostered
May flourish no more.
See! all are rejoicing
Together are gone,
And have left me distracted,
Heart-broken—alone!

Yet one there the brightest,
Where all are so bright—
Whose heart seems the lightest,
Where all hearts are light;
Though her eye dances gaily,
Though smooth is her brow,
There's a barb in her bosom—
A broken vow!

In the pomp of her bridal
She thinks of me yet;
Though her lips have renounced me,
She cannot forget;
Yet think not I blame her—
'Tis fate is my foe;
May it grant her that comfort
I never can know.

MISCELLANY.

[From the Christian Messenger.]
THE KINDNESS AND LOVE OF GOD.

BY A. C. THOMAS.

TEXT.—"But after that the kindness and love of God our Saviour toward man appeared."

Titus iii, 4.

In the preceding verses, the Apostle gives a most humiliating account of the moral degradation of himself and of his co-workers in the gospel, prior to their conversion from darkness to light. They are represented as having "been foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." We cannot easily conceive a more miserable condition than is here set forth as the moral estate of the writer, the person addressed, and the individuals referred to. Their disobedience proved that their foolish hearts were darkened; and through the deceptive influence of the carnal mind which is enmity against God, they yielded their members servants to unrighteousness. They were hateful, because of natural envy; and hated one another, their feelings being corroded by the poison of malice.

And surely if any pollution of the moral energies, if any perversion of the faculties of the creature, could draw down the blighting curse of Omnipotence, it would have been revealed upon Paul and upon his co-workers in iniquity.

Of the inveterate hostility of Saul of Tarsus toward the followers of Jesus, of his deadly enmity toward all who named the name of Christ, I need not speak at present. So humbled was he subsequently, under a sense of his proceedings against the church, that he deemed himself unworthy to be called an Apostle. I refer to this particular item of his experience, in confirmation of the acknowledgement preceding the text.—"We ourselves," says this eminent servant of the Lord, "we ourselves were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." And immediately adds, "but after that the kindness and love of God our Saviour toward man appeared."

This was the great theme of the Apostle's rejoicing. "The kindness and love of God!" He rejoiced in the assurance, that, notwithstanding mankind did not choose to retain God in their knowledge, God retained them in remembrance. It was the remembrance of a Father—he remembered them in "kindness and love."

Several particulars are suggested by this brief outline of the subject—particulars which may be found profitable, no less in exposing error and establishing truth, than in exciting in us a spirit of gratitude to the "Father of Mercies," and encouraging a practical conformity to the principles of the gospel. And,

1st. Let us carefully notice, that the extreme sinfulness of Paul and his companions, effected no change in the affection of the Deity. Though estranged from Him, by reason of evil works, he was not estranged from them. He loved them, and was kind to them, notwithstanding their repeated and multifarious violations of His law—yes, even in the very depths of their iniquity, His affection knew no change. The truth of this statement appears on the letter of the record; and is further enforced by the word "appeared," as used in the text. Having noticed their sinfulness, the Apostle says, "But after that the kindness and love of God our Saviour toward man appeared." How could that kindness and love have appeared, if it had not previously existed in the Divine mind? The existence of love is one thing—the appearance or revelation of it is another. Love may exist without appearing or being revealed—but it cannot appear without existing. Now, as "the kindness and love of God appeared," the previous existence, in the Divine mind, of that kindness and love, must be admitted. And he it remembered, that sinners, that men who had wandered far from God, and contemned the council of the Most High, were the objects of "the kindness and love" referred to. I repeat it, the sins of the creature, effected no change in the affection of the Creator. Blessed be God, for the revelation of his unchangeable love!

2d. In connexion with the foregoing item, is another of scarcely less importance. The Apostle does not intimate that the existence of the Divine kindness and love, was owing to any sacrificial offering—nor that the objects of the affection of Deity should consider Jesus as the procuring cause thereof. Tradition arrays the Father in the habiliments of wrath; and supposes that man would not have been the recipient of the favor of heaven, if the Son had not interposed and satisfied Divine justice by suffering the vengeance of a sin-insulted Judge! Very different were the views of the illustrious Apostle. He speaks of "kindness and love" as being inherent in the bosom of the Father, and as having appeared to man "through Jesus Christ our Lord." "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commendeth His love to us, in that while we were yet sinners, Christ died for us." The commendation of a thing supposes its prior existence—and the love of God was commended to man, to sinners, in the death of Christ. What is generally considered the cause of the kindness and love of God, is plainly the effect. And if professing Christians had been careful to walk

in the light, we should never have heard aught of a necessity for placating Almighty wrath. But, deluded by false premises, the chief object of Christian ministers, for centuries past, has been, not to make known the love of God, but to produce such a change in the creature as would give him a title to the benefits of a satisfaction made to the justice of Jehovah by His only begotten Son! One ray of the Sun of Righteousness would have dissipated the darkness of this mysterious jargon. Commencing with "the kindness and love of God" as the foundation of the Christian system, the mind may run clear of the contradictions and absurdities which abound in every modification of Partialism.

3d. The language of the text testifies, that "the kindness and love of God" are universal. Under the Gospel Covenant, every man is recognized in the character of a sinner—by which, I mean, not that all are equally guilty, but that "all have sinned." Of Jesus it was said, "that he by the grace of God should taste death for every man." In the chapter preceding the one in which the text is found, the Apostle says, (as in the marginal reading)—"The grace of God that bringeth salvation to all men hath appeared." The appearance, or revelation, of this grace of God, proves its prior existence, in like manner as the appearance of His kindness and love, proves the prior existence of kindness and love in the Divine mind. And as of that grace it is said, that it "bringeth salvation to all men," so of this kindness and love it is declared, that they appeared toward man.—Man is a noun of multitude. It includes all of Adam's race—all our species. It embraces as many as are signified by the phrases all men, and every man.

Is it allowed that the kindness and love of God are universal? Why then limit the universality thereof to the span of human life? Why should that which is here extended to all, be partial in its application hereafter? Were it not that the immutability of Jehovah is indirectly denied, we should not be called upon to offer an argument in proof of Universalism.

4th. I pass to observe, that the Apostle speaks of the love of God, no less than of His kindness. The author of the text seems to have been anxious to prevent caviling.—He was aware, as all of us are, that acts of kindness may be performed, without the existence of real love toward the object of charity. Alms may be given for the relief of the distressed—but they may be given as the Pharisees gave them—to be seen of men. Paul understood the matter thoroughly. He knew that though he should bestow all his goods to feed the poor, this act of kindness to others would profit him nothing, if love, the prompting principle, was wanting.—Kindness, then, may be manifested in the absence of love.

But it was not simply the kindness of God that appeared. It was the "kindness and love of God"—in other words, his loving-kindness. Man, then, every man, is the object no less of the love than the kindness of the Lord. And it was this conjoint principle that especially appeared toward man, in the gospel. The love of God was preached to sinners, and numberless acts of Divine kindness were referred to as evidence that the truth was preached. Jesus said, in speaking of his Father, "For He is kind to the unthankful and the evil"—and Paul speaks in raptures of "the great love wherewith God loved us even while we were dead in trespasses and sins."

But the expediency of such affectionate, such truly gospel preaching, has long been practically denied. The wrath and displeasure of God have been proclaimed instead of his kindness and love. Sinners have been informed that Jesus brought eternal death and condemnation to light, through the gospel. Paul understood the matter very differently. He remembered the voice that spake to him from the brightness around. Its tones had sunk deep into his heart. He heard them ringing in his ear, and he wrote as dictated by the Spirit—"The kindness and love of God our Saviour toward man appeared." He knew that his own soul had been redeemed from the thralldom of sin by the revelation of the loving kindness of the Lord; and he knew that, under similar circumstance, a similar cause would produce a corresponding effect.

5th. Let us further notice, that Paul intimates nothing concerning the appearance or revelation to sinners of "the kindness and love of man." The love of God, as revealed in the gospel of Christ, was the Alpha and Omega of the ministrations of the Apostle. He did not feel at liberty to preach his own love, and conceal the great love of the Creator. In writing to his brethren, at Corinth, he says, "For I determined to know nothing among you, save Jesus Christ, and him crucified"—that is, he was determined to preach nothing but the doctrine of a crucified Redeemer—the doctrine of God—the doctrine of Universal Love. "We preach not ourselves," said he, "we preach Jesus Christ, and ourselves your servants for Jesus' sake." He knew that the disciple should not be above his master, nor the servant above his Lord. He preached as became an ambassador for Christ—and Christ had said, "My doctrine is not mine, but His that sent me." Hence he preached "the kindness and love of God." I repeat it, he did not preach his own love to the people; he preached the love of the "Father of Mercies."

But the world has despised the wisdom that is "without hypocrisy." Too many Christian pastors have disregarded the injunction, "Let love be without dissimulation." They have preached their own love to the people, and concealed, in so doing, "the kindness and love of God." They have entertained the most fervent affection for perishing souls. They would pluck the unconverted as brands from the burning. But God—alas!—are we of the number of those "who have no confidence in the flesh?" Let us evince it, by making the loving-kindness of Jehovah the basis of our hope and faith. The ground work of our obedience and gratitude.

6th. It may be well for us briefly to notice the particular character in which the Supreme Being is presented in the text. "God our Saviour." In what attitude do we view the Almighty with more heartfelt devotion and love, than we do in this? We behold him instituting means for illuminating the minds of his erring children—proclaiming the consolatory and soul-inspiring message of kindness and love to those who have forgotten and forsaken Him—bringing the wanderer from the barren waste, and making him a welcome guest at the feast of Zion—giving

us the precious assurance that we shall ever be the objects of his affectionate regard; and crowning the whole with the clear revelation of eternal blessedness in Christ for all the nations, families and kindreds of the earth! O transporting theme! Praise the Lord, O my soul!

Let us carefully notice the emphatic language, "God our Saviour." Not man our Saviour—not God our condemner—but, "God our Saviour." Not my Saviour, not thy Saviour, but our Saviour;—"GOD OUR SAVIOUR!" Emphatically the "Saviour of all," especially of those who can fervently and in faith respond, Amen. We turn in disgust from those views of the Divine Being, which represent Him rather as the Condemner than the Saviour of man—or which at the best, narrow down the Salvation of God to the deliverance of merely a part of his children from the bondage of sin and death.—But looking at Him through the gospel glass, we behold him in a character altogether lovely, the Saviour of all. Time is unfolding, what eternity can alone reveal to its full extent, "the kindness and love of God our Saviour toward man."

7th. We must not drop the subject, without inquiring for the cause of the loving-kindness referred to, nor without noticing the effects. Paul shall inform us. "The kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to His mercy He saved us." How different this doctrine from popular sentiment! Behold the contrast: On the one hand, we are told that sinners are not the objects of the favor of Heaven; on the other, we hear of "the kindness and love of God" toward "the foolish, disobedient, deceived, malicious, envious, hateful"—sinners of the deepest die. On one hand, we are told that the loving-kindness of God will not be extended to us, unless we do thus and so; on the other, we are certified that it is "not by works of righteousness which we have done, but according to His mercy." On one hand, we are told that "we must save ourselves; on the other, that 'God our Saviour' hath saved us." Paul and the creeds of men are at issue joined. "Ye cannot serve two masters." Christ and Babel are at war.

The succeeding context strengthens the argument of the Apostle. Hear him: "Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." In confirmation of this testimony, we quote the Apostle's language to Timothy: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Do we claim "life and immortality" as of right our due? Do we expect to earn it by "works of righteousness?"—Let us sit at the feet of our heavenly Father, and humbly receive as a free gift, that which will only be bestowed, according to his mercy, through Jesus Christ.

The statement of the Apostle was based in part on his own experience—and it claims the sanction of reason. What had Saul of Tarsus done to merit "the kindness and love of God?" Could he prefer claims thereto on the score of "works of righteousness?" Let us remember that he was converted on the way to Damascus—and let us not forget the object of his journey. Reason inquires, What can the creature do to influence the purpose of the Creator? And our own experience informs us, that in all our ways we should acknowledge the loving-kindness of the Lord.

8th. We should remember, that there is an intimate connexion between the kindness and love of God, and works of righteousness among men, for though the Divine loving-kindness is "not by works of righteousness," "works of righteousness" are produced by that loving-kindness. The cause is in the Deity—the effects are in man. The practical reversal of this order, by many professors, may be traced to one or other, or both the following causes: 1st. The supposition that man must do something to merit the loving-kindness of the Lord; 2d. the apprehension that the proclamation to sinners of the kindness and love of God will encourage them in sin. The supposition is false in fact; and the apprehension is groundless. Paul and his companions, though sunk in the very depths of iniquity, were converted from the error of their ways by the revelation of the great love of the Deity. Fear may restrain; love only can reform. "The goodness of God leadeth to repentance." Dread of punishment can never produce conviction for sin. Loving-kindness will melt the heart into contrition, and cause the tears of penitence to flow; but the preaching of terror will close every avenue to the better affections of the soul. Men, however depraved, are not insensible to the voice of affection. They may be drawn to the paths of virtue by the cords of love, when they cannot be driven by the lash of fear.

The wrath of God has been proclaimed, much to the dishonor of his holy name, much to the discredit of Christianity, and much to the injury of the cause of religion and morality. Let a different, let the Apostolic, order be observed: "The kindness and love of our Saviour toward man," as the cause; obedience in man, as the effect. Let the sinner be assured of the unbounded and immutable goodness of our heavenly Father, and he will pause and reflect. His heart will be softened under the conviction, that he has sinned against his own peace by disregarding the injunctions of the Most High. He will forsake the foolish, and live. "He will break off his sins by righteousness, and his iniquities by turning to the Lord."

KNIGHTS TEMPLARS.

Galignan's Messenger notices a new politico-religious sect which has lately arisen in France, called the Knights Templars. The following description of their first meeting may be interesting. How prone mankind are to blend with the simple unobtrusive doctrines of Christ, the pomp and ceremonies of this world. Instead of appealing to the reason of man and endeavoring to improve his affections, by leading him to better conceptions of his Heavenly Father, and of his duty to his fellow man, the great aim appears to be to excite the passions, or captivate him with splendid rites and ceremonies. With reflecting men, it is

not surprising that exhibitions like the following should excite "ridicule," as is observed by a respectable religious journal of the city. But is it Templars alone who bring reproach upon the religion of Jesus, by their extravagance and fantasies? One glance over the present state of the religious world will afford but too true a negative answer to this query. A vast many claiming the title of enlightened Christians we fear, altogether outstrip the Templars themselves, for unmeaning jargon, both in language and actions. The extravagancies of popular Revivalists will fully certify this.

Christian Messenger.

"The Knights Templars held their first meeting on Sunday evening, in the Court Damiette, when a religious service, according to their rites, was performed for the consecration of the place destined for their assemblies. The approaches were lined by municipal guards, and the interior was decorated with tri-colored flags. At the bottom of the hall was displayed the standard of Templars, called *le Beauseant*, with two other standards—one white with large blue stripes, and the other adorned with a red cross. The portrait of Jacques Morlay, and some ancient armor, were hung upon the pillars. A throne, and some red velvet arm-chairs, were placed on an elevated platform. At half past 7 o'clock the orchestra, which occupied part of the gallery, played a march, and the Grand Prior of the order, M. Beausant, preceded by three Levites, escorted by twelve Knights, Masters of the Ceremonies, &c. ascended the platform. The Knights wore their historical costume, such as may be seen at the Theatre Francaise in the tragedy of *Renouard*. It consists of a large white tunic, embroidered with a red cross on the breast. A white mantle, adorned with another red cross, is thrown over their shoulders. Their head-dress is a toque of white silk plumes of various colors. They also wear spurs and Gothic sabres. The Grand Prior, in the name of the Knights Templars, who all brandished their bright swords, declared he took possession of the place for the purpose of performing in it the worship of the primitive church, and praying for Louis Philip and the representatives of the nation. A Levite approached the altar placed before the estrades, on which was a reading desk with a prayer book, a vase containing the holy water, a laurel branch, and a tripod over which he poured out incense. The Grand Master M. Bernard Raimond, was next introduced. After having replied to a speech addressed to him by the Grand Prior, and stated the moral, philanthropic, and religious views by which he was animated, mass was performed by the first Levite, assisted by two other Levites, who placed on the altar a cross, some bread, and wine. Mass was recited in French, except the choruses *Kyrie eleison* and *Miserere*, which, being accompanied by the orchestra, were chanted by male and female voices. After the Gospel had been read, a Knight, M. Barginet, of Grenoble, ascended a tribune and delivered an oration, which was merely the history of the order of Templars. A collection was made by six female hospitaliers, who were called canonesses.—Long veils of plain muslin covered their figures, but left their faces visible. The officiating Levite consecrated the ordinary bread and wine deposited on the altar, and after having broken the bread into a great many fragments, and poured a few drops of wine over them, he took the sacrament in both kinds. The Grand Master, Knights, Hospitaliers, and Squires, then received the communion in the same manner. The ceremony was concluded by the benediction pronounced on the assembly by the officiating minister. The Knights again unsheathed their swords, and the cortege withdrew in the same order as it had arrived."

From the Catekill Messenger.

SUICIDE.

On Monday last, Mr. Alexander Stewart, committed suicide by hanging himself. Mr. Stewart, is a Scotchman by birth, and formerly lived in the town of Andes, Delaware county, from whence he moved to Troy, and during the cholera in that city last summer he came with his family to this village. His occupation was that of a Silversmith, at which business he worked up to Friday last week in the employment of Mr. Willard. We are told that for sometime past his mind has been greatly exercised upon the subject of religion, and that his doubts and fears had driven him to a state, bordering upon, if not of actual despair. The aberration of his mind were so apparent on Sunday, that it was not deemed prudent to leave him alone, and he was accordingly watched during Sunday night, notwithstanding which he eluded the vigilance of his keepers, escaped from the house, and subsequently found upon the creek in search of a hole in the ice where he might drown himself. The next day he again effected his escape, wandered across the river, and was found upon the premises of Dr. Benham, suspended from a tree by a silk handkerchief around his neck. He has left a wife and two young children.

AN EXTRACT.

"The kingdom of God cometh not with observation."

By the kingdom of God in the text, we understand the gospel. The coming of their Messiah in the prophecies and traditions of the Jews, was denominated the kingdom of God. It was expected that he would assume the character of an earthly prince. Although the dispensation, which Jesus introduced, was entirely different from their anticipations, yet he adopts the language of the times, and speaks of his religion as the kingdom of God. This language was appropriate; because the gospel promulgates the laws of God, and claims obedience to him as the only sovereign. When Jesus then asserts, that the kingdom of God is within mankind, he means, that the authority which his religion aims to establish, is not over persons, but the hearts of men: to enlighten the understanding, to scatter the darkness of error and superstition; to mould the temper into benevolence, and to establish in the heart the reign of truth and holiness. And when he adds, that his kingdom cometh not with observation, he intends only, that the progress of truth and virtue, will be silent, gradual, and often unperceived; and that it will not extend itself, like the kingdoms of the world, with parade, and noise, and external distinctions. These traits in the character of religion deserve attention.

PROSPECTUS

OF

PARLEY'S MAGAZINE.

THE design of the publishers, in this Magazine, is to offer to the public an entertaining journal for children and youth; one that may become with them a favorite; one that will please and instruct them; one that they will regard not as a thing which they must read as a task, but which they will love to consult as a companion and friend; one, in short, the reading of which may be permitted to good children as a reward, but the denial of which may be felt as a punishment by those who are bad. It will consist chiefly of matters of fact, and the editors will endeavor to present truth and knowledge in a guise, as attractive to the youthful mind, as that in which fiction has generally been arrayed.

The title of the work is chosen, as an indication of what it is intended shall be its character. The style which the author of *Peter Parley's Tales* has chosen as a vehicle of instruction for youth, will be adopted in its pages, and Peter Parley, in his proper character of story teller and traveller, will often appear as a contributor. The work will comprise pieces adapted to all stages of the youthful faculties from childhood upwards. It must thus, however, from hand to hand in the family circle, and the parents will not disdain to find amusement in what they are called upon to explain to their children; while the elder branches will be induced to try to lead on, by easy steps, their still younger companions to that enjoyment which they have already experienced themselves.

The Contents of the Work will be too various to be enumerated in this place; but in order to convey some idea of the intentions of the conductors, the following may be mentioned as forming a portion of the more prominent subjects:

I. Geographical Descriptions, of manners, customs, and countries.
II. Travels, Voyages, and Adventures, in various parts of the world.
III. Interesting Historical Notices and Anecdotes of each State, and of the United States, as well as of Foreign countries.
IV. Biography, particularly of young persons.
V. Natural History, such as birds, beasts, fishes, &c.; as well as plants, trees, flowers, &c.
VI. A familiar description of the Objects that daily surround Children in the Parlor, Nursery, Garden, &c.
VII. Original Tales, consisting of Home Scenes, Stories of Adventure, &c., calculated to stimulate the curiosity, exercise the affections, and improve the judgment.

VIII. An Account of various trades and pursuits, and some branches of commerce.

IX. Cheerful and pleasing Rhymes, adapted to the feelings and comprehension of youth.

The publishers have made arrangements to have the work abundantly illustrated with spirited engravings, and every effort will be made to render it a useful auxiliary to the cause of education.

Conditions.

The work will be issued every other Saturday, and 26 numbers will constitute the yearly volume. The price will be One Dollar a year, payable in advance.

To all who take six or more copies, a reasonable discount will be made.

Persons wishing for the Magazine may hear of it at the Post Office. Postage 3 quarters of a cent if 100 miles—and for greatest distance only 1 cent and 1 quarter.

Six copies supplied for free dollars sent in advance
Boston 1833. LILLY, WAIT & CO.

List of Letters remaining in the Post Office,

GARDINER, Me. April 1st, 1833.

Aaron C. Adams,	Joseph Lunt,
Mary Baker,	Stephen Merrill,
John Babin,	Sarah Merrill,
Enoch Babin,	Edmund Merrow,
Lydia Cowin,	Dennis Mulhern,
James Coffin,	Benjamin Noble,
James S. Craig,	D. Neal,
Jonathan Dill,	Samuel Odium,
Joshua Dill,	John Palmer,
Charlotte Egan,	Nathan Patten,
Stephen Field,	Elbridge Plummer,
Joseph Fairfield,	Daniel Reed,
David Flagg,	William Stevens,
Philip Gallagher, 3,	William Street,
Kesiah Gray,	Edmund Stewart,
John Gray,	Nancy Sampson,
Aaron Hamilton,	Robert C. Towle, 2,
Christopher C. Hubert,	Joe. N. Tucker,
Hannah Holt,	David W. Tinkham,
Hannah Knox,	John Taylor,
Centrella Kimball,	Robert Wither,

SETH GAY, P. M.

NOTICE is hereby given, that in son, SIMON OSCAR BRADSTREET, has hereafter full power from me to transact in his own name and for his own benefit any business whatever; and I release all claim to his wages or profits thereon, not holding myself responsible either directly or indirectly for any debts or liabilities of his contracting.

SIMON BRADSTREET.

Gardiner, April 2d, 1833.

MASONIC HALL.

ALL Societies, Clubs, or individuals who may wish to hold a public or occasionally to occupy Masonic Hall in this village, are informed that the subscribers are authorized to furnish the same hereafter, warmed and lighted, for a reasonable compensation. One person only will have the charge of the Hall in future.

WM. PARTRIDGE.

Gardiner, March 28, 1833. 3w

REMOVAL.

ROBERT WILLIAMSON informs his friends and the public, that he has removed his place of business to No. 2 in the new block recently finished by R. H. Gardiner, nearly opposite E. M. Lellan's Hotel, where he carries on the Tailoring business as usual in all its various branches. As he employs a large number of hands, and has a first rate journeyman—he will make garments at short notice, and does not hesitate to say to such as may favor him with their patronage, that their clothes shall be made as well, and in as neat and fashionable a manner, as they can be in any establishment on the river; he warrants all garments cut and made in his shop to fit; he will also cut all kinds of Clothes, and prepare them for making, for those who want them.

MR. WILLIAMSON keeps constantly on hand a good supply of all kinds of CLOTHS necessary for the Season, and TRIMMINGS of every description all which were selected by himself, and therefore warranted to be of the first quality.

MR. W. tenders his acknowledgments for the favors of his old customers and hopes by strict attention to his business to not only merit a continuance of their favors, but to acquire an encouraging addition to their number.
Jan. 9 1833. Sme.

WANTED.

A LOAN OF \$1000.00 for the term of three or four years, for the security of which, real estate in this village will be pledged, and \$1-2 per cent interest will be paid annually in advance. A line from any person disposed to loan as above, directed to A. B. Gardiner, and lodged in the Post Office, will receive prompt attention.
Gardiner, Feb. 26, 1833.

RA. AWAY.

FROM the subscriber on the 17th inst. an indentured apprentice by the name of SIDNEY WEST. Said West is 15 years of age, about five and a half feet high, light complexion, light brown hair, blue eyes and of a general awkward appearance. He was bound to the subscriber as an apprentice to the Blacksmith Business, by the Overseers of the town of Jay about four years ago. All persons are cautioned against giving him employment or training him, and one cent will be given as a reward for his return.

RUBEN HATCH.

Hallowell, March 18, 1833.

Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of SAMUEL COLLINS, late of Hallowell, in the county of Kennebec, deceased, intestate, and has undertaken that trust by giving bond as the law directs—all persons therefore, having demands against the Estate of said deceased are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

WM. PARTRIDGE, Administrator.

Hallowell, March 12, 1833.